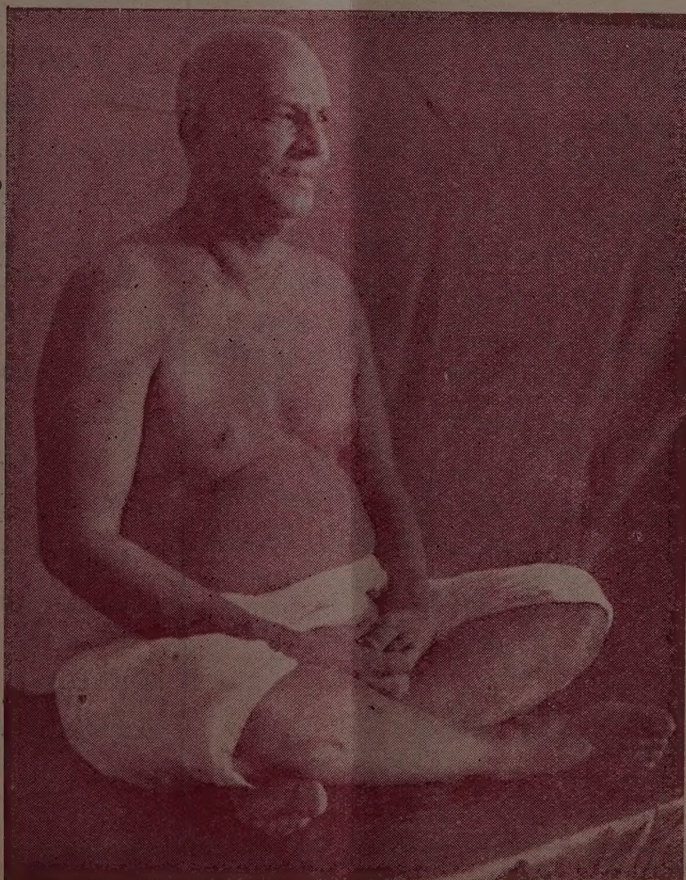


The Divine Life



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3rd 1st April 1958

Sri Mayor General
A. N. Sharma.

Dehra Dun.

You have led a life of devotion to duty, sacrifice, absolute honesty, compassion, cosmic love and non-attachment. Your selfless work in the General Hospital here and at Dad and lectures on first aid, home nursing and sanitation are remarkable.

You have lived the life of humility and simplicity. You have meditated in my kitchen in the evening. You will earn the Supreme Bliss of Ekant.

May God bless you, Sirananda

RELIGIOUS CALENDAR

(Sivanandanagar)

[April-May 1958]

April

- 18/19 Amavasya.
- 19 Solar Eclipse.
- 22 Akshaya Tritiya; Sri Parasurama Jayanti.
- 24 Sri Sankaracharya Jayanti.
- 25/26 Sri Ganga Saptami
- 29 Ekadasi

May

- 1 Pradosha Puja.
- 2 Narasimha Jayanti.
- 3 Purnima; Sri Buddha Jayanti; Kurma Jayanti.
- 14 Ekadasi.
- 16 Pradosha Puja.
- 18 Amavasya.



DIVINE LIFE

Volume Twenty

April, 1958

Number Four

LORD MAHAVIRA

(Lord Mahavira's sacred Birthday anniversary is celebrated on 2nd of this month)

Mahavira was born in 599 B.C. He lived for 72 years. He abandoned home in 569 B.C. He attained omniscience in 557 B.C. and entered into Nirvana in 527 B.C. He was the last Thirthankara.

Mahavir distributed all his wealth to the poor with his own hands. He went to the forest. He took off even the piece of cloth which he was wearing and became absolutely nude. He turned to the north and said "Salutation to the Siddhas." He rooted with his own hands five tufts of hair from his head and became a monk.

He practised rigorous austerities. He fasted for many days. He meditated on the pure nature of the Soul.

He was tested by the celestials. A group of handsome women surrounded him. But he remained unmoved and unperturbed. He attained omniscience. He preached his message of peace for thirty years after the attainment of omniscience.

Glory to Lord Mahavira !
Homage unto Him !
May humanity follow in
His footsteps !

Select Teachings of Lord Mahavira

1. Surely the disappearance of attachment and dispassion is Ahimsa (non-injury). Their appearance is Himsa (injury). This is the summary of the Jain scriptures.
2. The five vows of Jainism are to refrain from taking life, falsehood, stealing, sexual intercourse and to renounce all worldly passions.
3. Control anger by forgiveness, vanity by humility, fraud by straight-forwardness, and greed by contentment.
4. Do not kill living beings in any of the three ways; by mind, word or deed.
5. One becomes a monk by equanimity, a Brahmana by celibacy, a sage by wisdom and a hermit by penance.
6. Six essential duties have been prescribed for saint, viz., repentance, renunciation, praising the Lord, obeisance to the Lord, practising equanimity and relinquishment of attachment to body.
7. Right belief, right knowledge and right conduct—these together constitute the path to Moksha or the final emancipation.

LIVE TO SERVE

Sri Swami

Sivananda

It is my firm belief that disinterested service is the greatest force to inspire and elevate man to high levels. It brings about an all-round development of man's character, makes him truly manly and brings about a spontaneous spiritual awakening. Selfless service is indeed most essential for the physical, moral and spiritual regeneration of the youth of the world.

The practice of Karma Yoga is very necessary for developing important virtues. They can be developed by practising Karma Yoga alone. Without possessing these virtues, one cannot dream of attaining God-realization or Vedantic feeling of oneness. Tolerance, equanimity, kindness, mercy etc., are purely objective virtues. These virtues can be cultivated only by the practice of Karma Yoga. The raw diamond requires a good cutting, polishing, and chiselling before it brings out its real luminous colour. Even so, the raw aspirant requires constant rubbing or mixing with different modes of people with different temperaments. If he can please every one even amidst trying circumstances, if he can keep a cheerful countenance in the midst of the bustle of a city and can acquire concentration and enter into deep meditation and Samadhi, it clearly proves that he has outgrown his external environments and that he is fixed in equanimity or equilibrium of the mind.

Sitting with closed eyes in a room strongly bolted is no true Sadhana, when the surrounding people are in agony, in trouble and on the point of losing their very lives. He who attends on a helpless man when he is in a dying condition, does more Sadhana than a man who does meditation in a closed meditation room. If he does service for one hour, it is equal to meditation for six hours. There is no loss in service. A merciful doctor who attends on a helpless poor sick person at dead of night without any fees, is a thousand times better Yogi than the meditator or Dhyana Yogi who passes along the road silently when he sees a poor man in a

famished dying condition, without even speaking to him an encouraging word, without even asking "Brother, what do you want?" "Shall I give you some water?"

A Karma Yogi need not bother about meditation much and the study of the Upanishads or other books. He will get all knowledge from the book of knowledge 'within' through the Lord's Grace. But it is highly beneficial if he spends some time in the early morning in Japa, Kirtan, meditation and the study of religious books. During work also he may repeat the Lord's name silently. He can have another sitting during night also.

The worker engaged in selfless service may at times encounter vexations and disappointments. But let him proceed undaunted. Let him be staunch in his devotion to duty. His sincerity will turn all obstacles into aids; for the Lord Himself will mysteriously help and sustain him in his work. This has been invariably the experience of all self-sacrificing workers. Therefore, let courage and trust in God be every moment your watchwords.

The practice of Karma Yoga is a sure means to develop your devotion to the Lord and to attain the Vedantic unity of oneness. Without its practice no one can even dream of attaining either Bhakti or Jnana even in a hundred births. Karma Yoga, Bhakti Yoga and Knowledge are love in a concentrated form. 'Service' is love expressed through action. The true expression of love is not through words, but through action. The Karma Yogi becomes a true Bhakti Yogi and a Jnana Yogi. The flower of Karma Yoga blossoms into Bhakti Yoga and Jnana Yoga.

Karma Yoga is the best Yōga. It enables you to attain God-realization quickly. Raja Janaka was a dynamic Karma Yogi. Mahatma Gandhi has exalted himself through Karma Yoga. There is in the daily routine of your life in the day-to-day world a vast field for every one of us to purify and elevate ourselves.

It is most necessary to understand the technique of Karma Yoga. We should never expect the fruits for our actions. Give up the idea of agency. Be only a pure detached instrument in the hands of the Lord. Dedicate every act as an offering unto the Lord. See God in every face. Always repeat mentally 'Sri Ram.'

Feel that the whole world is the manifestation of the Lord. Feel that you are all Sat-Chit-Ananda Atman.

Glory to the selfless workers. May you all rejoice in bliss eternal by doing selfless service, and singing Lord's name !

SIVANANDA'S GIFT TO MODERN MANKIND

THE YOGA-VEDANTA FOREST UNIVERSITY

(*Sri Siva Prem*)

This Yoga-Vedanta Forest University is doing a unique type of work that is most precious and of vital importance and great significance to mankind in this troubled age. It is a concrete and a visible manifestation of Sadhana and Tapascharya of its great and illustrious Founder, namely our holy, world-worshipped, Master H.H. Swami Sivananda. It is the vital and the dynamic expression of his years of austere penance and luminous realization. It now shines here upon the holy banks of the sacred Ganga in this sanctified land of Uttarakhand as the life-giving fruit of his compassionate grace and love for human beings all over the world.

What is this Y.V.F. University ? What does the present-day world gain out of it ? Has it something of value to offer ? What do peoples of the modern times receive from it ? It would be interesting and also quite proper to consider the above question upon this occasion. The Institution by its very name stands self-revealed. It is a Forest University conceived after the great tradition of our hoary Aranya Gurukulas or forest colonies. This University is not situated in a busy and noisy metropolis with its atmosphere of intense earthliness, competitive strife, greed, exploitation and feverish desire for rapid accumulation of worldly wealth and perishable objects of sensual enjoyment. It is not situated in a city where man exploits man, where the main motive-force of life is selfishness and where God is forgotten and mammon enshrined and worshipped by

the greater majority of men. It is situated in a forest and hence it is a Forest University. This University is in the calmness and silence of a green forest and peace and quiet reigns here. The atmosphere here is pervaded by the simplicity, the selflessness and the intense spirituality of the radiant personality of Sage Sivananda, who is the Kulapati of this Vishwa-Gurukula or World-University. Why University ? Yes, it draws seekers and students from all over the world. It propagates the glorious science of Yoga and Vedanta into all parts of the world. Though situate here, yet this University functions in all countries of this world through its Branches, its affiliated Institutions and its trained representatives. In Canada, in Germany, in England, in Australia, in Africa, in Egypt, in Indonesia and in several other parts of the world this University works through its Centres there. What is more, the great and ancient science, the ancient wisdom in modern form that this unique and unusual University imparts to its eager students in such that it contains the seeds of the true and lasting welfare of all mankind and the means of the peace and well-being of all nations. It holds within the scope of its dedicated work the promise of universal peace and the common weal of humanity all over the universe.

The knowledge that this University is nurturing and imparting to its eager students is not the knowledge of the eternal world or physical matter. It is not merely knowledge of subjects that are just concerned with the earthly

field of man's ever-changing and evanescent secular activities. The great sciences taught and revealed to the fortunate and exceptional students who come here are the higher sciences of Yoga and Vedanta. They are concerned with the vital subjects of man's inner realm, from where alone proceed the impulses of a sublime life of true success and plenitude. Thus it is the Y.V.F. University wherein the grandest science of the true Self and the essential nature of man and its realization, as expounded through the Yoga-Darsana and the Vedanta, are taught amidst pure and peaceful forest surroundings to eager and earnest students who come from different countries from all over the world seeking light and knowledge and spiritual sustenance that form the most precious part of the peerless cultural heritage of Mother India.

The great and indispensable need, to the Western world, of this vital life-transforming science of ancient origin was brought home in a devastating manner during this first half of this twentieth century. The two World-wars following one upon the other close within two decades have left the humanity in a distraught condition. Despair fills the air. It has been a soul-shaking nightmare experience that has left mankind in a hell-night of dark passions, black hatred, deep bitterness, blind fanaticism, jealousies and cruelty. Man has been turning into beast overnight through the force of anger, greed, power, lust, sadism and Asuric domination and unbridled ego. Modern humanity is in the grip of this wave. To counteract this wave and to bring the light of love, Vedantic oneness and lofty Yogic idealism into this gloom of greed and hatred, this Y.V.F. University has been striving silently, but striving ceaselessly and earnestly, during the past decade. Its contribution to modern humanity and to the nations of the world today is constituted of its sincere efforts to restore sanity, understanding, sympathy, selflessness and faith to a world, in

which these factors are fast becoming strange and unfamiliar commodities.

Somewhere midway between the two World-wars, its holy Founder, Swami Sivanandaji, attained the Divine Light of Realization as a fruit of years of austere penance, intense spiritual practice and deep meditation. This Forest University shines as a tangible result of his realization and the universal compassion that sprang out of that lofty state, even as the sacred Ganges has come forth from the pure snows upon the lofty heights of the Himalayas, at whose feet our Master dwells.

From here issue forth continuous waves of a new life and of soul-transforming idealism that permeate and pervade all points of the compass. The unique task of the Y.V.F. University is in bestowing to you all a new outlook on life, a spiritualized attitude towards man and a higher sense of values, which the common man knows not. From here goes forth the call: "O man! life has a great purpose. It is to conquer the beast-nature within man and to grow into the divine nature that is his true Self." The greatest subject here is the inner nature of man. The most important study is the study of man. Here, one is taught what is truly precious and valuable. Here, one is trained to place God before any other thing in life. One learns in this University to value humility as far far above and of greater worth than self-importance, pride or egoism. One learns also that self-restraint is of greater import than giving way to one's appetite. That sublime forgiveness in a greater strength at vengeance. Here, again is the noble lesson imparted that mastery over mind and senses is the true mastery and that to indulge in senses is the worst slavery, that the conquest of mind and passions is far greater than victory over regiments and battalions. You learn at the Y.V.F. University the important task of curbing the elemental forces within one's individual personality and harnessing them for

higher idealistic purpose. Not alone in curbing turbulent streams, damming rivers and force that springs from atomic fission can prosperity, advancement and peace come into this world, but in curbing one's lower nature, subduing greed and egoism and harnessing the powers of goodness and spirituality to a life of Yoga, spiritual discipline and Vedantic Sadhana that true peace and happiness shall come to prevail in this world.

It is the task of this Forest University to propagate this Yogic way of life and this ideal of Vedantic oneness in the best interests of supreme good of mankind today. It offers unto the world the pattern of the ideal life. It strives to place into the hands of all men and women the golden key to blessedness here and hereafter. It presents a blueprint unto divine perfection. It seeks to renify man and raise his nature from brute to God. It seeks to bring home unto all easy ways, active means and practical methods of conquering the senses, mastering the mind, cultivating goodness and attaining godliness. To refine the nature of mankind through Yogic life and Vedantic

realization is the aim of this University. To propagate the message of selflessness, true love, brotherhood, equality, Vedantic unity, practical idealism and active goodness is the purpose of its activities. Its trained students are its moving centres abroad. The journals that the University regularly publishes steadily carry its message of Yoga and Vedanta for the modern man, far far into distant lands outside the shores of holy Bharatavarsha. Thus its influence is felt the world over and is now throbbing in countless thousands of hearts and homes as an impelling urge and a sustained spiritual impulse to goodness, godliness, towards peace amongst all men and welfare of one and all.

May the Lord grant that increasing students come and drink at this fount of holy wisdom and secure the blessings of the holy presence of our great Master, Swami Sivananda! May God grant that the work of this Y.V.F. University may spread and its influence for good felt amongst increasing numbers in an ever-widening circle of humanity all over the globe!

MY LIFE IN THE ABODE OF BLISS

(By Miss Marianne Sollinger, Munchen, Germany)

"Overshadowed by the beautiful Himalayan foothills and escort by the swift flowing stream of Mother Ganges is situated the holy Sivananda-Ashram. Ananda Kutir is a pivot of spiritual influence emanating from the modern Saint *Swami Sivanandaji Maharaj* and reaching all corners of the world.

I had the good fortune to stay for some time in Sivananda Ashram at Rishikesh and was deeply impressed by the tremendous activities of the Ashram and I had a wonderful inspiring time of no comparison, while experiencing the immense, loving care of Swamiji. He is looking after everybody's needs and deeds. He provides shelter to people of all religions and nations and gives them an understanding about the goal of life. Always concerned with others'

welfare, he presents his wonderful books for all those who meet him. The contents are so forceful that they cause a rapid expansion of one's consciousness. Hundreds of letters from all over the world written by aspirants for guidance, clarification and definite instructions inundate Swamiji's Office every day. These are attended by Swamiji himself and prompt replies are despatched. Numerous typists are kept busy at this work and still Swamiji finds the need and time to himself write a number of letters.

The teachings of Swamiji are in harmony with the basic ideals of all religions. He declares that God is one and that every individual must seek union with God with all sincerity. His universal philosophy has in it a philosophy

for every person.

Swamiji is a great singer too. He impresses his hearers daily at the evening Satsang deeply with his wonderful Kirtans. His voice always vibrates with the power of peace and beauty of God.

The Yoga-Vedanta Forest University conducts regular classes under the guidance of expert teachers. Also they are given training in Yoga Asana and Pranayam for promoting concentration and physical health. The Yoga museum too is a great help for the aspirants. It is very pleasing for the eyes and teaches you all about Yoga and Vedanta. One learns here much even in a short time.

The Sivananda Ashram is for me the Para-

dise on earth. Everyone greets the other with OM. Love and selflessness are everywhere in the atmosphere.

I shall ever be grateful to all the beloved Swamis and inmates of Ananda Kutir who have been so kind and nice to me during my stay. Thanks for my divine Master Swamiji. He has filled me with peace and happiness. I was changed. So I left the Ashram.

I always remember my nice time during my stay in the Ashram and through my daily Sadhana, I feel always need Swami Sivananda my Guru!

May the Almighty bestow long life to my Gurudev to enable him to lead many more to the ultimate Goal of their lives.

THE CULTURAL UNIFICATION OF INDIA THE NEED FOR IT IN THE CAUSE OF WORLD-WELEARE

(*Sri Swami Sivananda*)

[Continued from the previous issue]

With regard to the question of bringing about a feeling of oneness and unifying the Hindus, this noble work is indeed a great necessity at the present time. But in setting about this work, one should not make the approach obsessed with the idea of unifying for the purpose of fighting and waging war, but rather it should be a unification springing out of the feeling of a common idealism. The unity should be for the purpose of working out the common task that is before the race. That task is the holding aloft the banner of Dharma, which is the very life-principle of the Hindu race. It is to give a sublime lead to the rest of mankind along the path of ethical idealism in one's outward objective life and pure spiritual idealism (which includes the ethical too) in one's inner subjective life. The absence of such unity should be the subject of serious and earnest enquiry, study and analysis for the politician, sociologist and the historian as well. They have to go over the lessons of the past history and try to find out the root-causes for

the disunity that was found to prevail amongst different sections of the Indian ruling classes at critical moments in the history of India. The causes were many and variegated and included geographical and economical causes too. Political causes also did operate and last but by no means least of all was personal jealousy between the then rulers. Other causes peculiar to our times have been added on in the present century. A constricted patriotism or provincialism, tendency to emphasize the linguistic divergence, the perverse habit of dwelling more upon the points of difference, rather than the common factors in the customs and traditions prevailing in the different parts of India, forgetfulness of the great Mission the Nation as a whole has to work out, apathy and indifference on the parts of the vast majority of common people due to illiteracy, low standard of health and economic reasons and perhaps most baneful of all, the deep selfishness and greed of vested interests, and the poison of sharp party-differences and

bickerings and their unscrupulous, disruptive party-activities done at the sacrifice of overall solidarity of the people are some of the present causes that retard effective unification. These have to be carefully and wisely countered and corrected through a well-thought-out and drawn-up programme upon a Nation-wide scale. The Movement for the full Cultural re-awakening and regeneration and integration of modern India should necessarily include the spread of literacy, re-orientation of education, building up of national health, establishment of economic stability, eradication of corruption, moral rearmament, the emphasis on unity over party-spirit, a vigorous yet persuasive movement for educating public opinion and thought in favour of one integrated India, one national language, one pattern of education and an enthusiasm towards a common programme for cultural integration etc. A Special Institution having for its chief aim and object such a unification and all-round cultural integration of the peoples of the Nation should be set up. It should have the full help and support of the Government in working out the programme.

The enthusiastic co-operation and active participation of all broad-minded patriotic men and women, young as well as old, should be enlisted for this work. You must recruit all such true patriotic sons and daughters of India throughout the entire length and breadth of the country. For the purpose of this work every region or province should have a zonal Centre of this Institution, which may guide and direct the programmes of similar Sub-Centres in each district. These latter should set a network of lesser Centres over the area under their jurisdiction.

A Nation-wide survey of all the potential factors for and against such all-round cultural integration should be made, so that the programme of the Central Institution may be based upon the knowledge derived from this survey and a proper appraisal of the implications of

its findings. A Pan-Indian census of opinion may be tactfully taken by the Institution of a Nation-wide Gallup Poll conducted upon non-political lines. This should serve to provide valuable data of the different trends of opinion in the country upon this question, as also the percentage and number of people that are willing to actively help in this great Cultural Unification Movement. This National Institute should have as its Official Organ a Weekly or at least a Monthly Journal to broadcast the conception of a single unified India and to enthuse, inspire and rally all people. The Ministries of Education, Information and Broadcasting, Finance as also the Home Ministry should be combined at the back of this Institute. Yet for the sake of effective work, the Institute should be conducted on a non-official or demi-official and non-party basis shorn of rigidity and red-tapism and taking the fullest and close co-operation of non-party, patriotic members of the public everywhere. Both the All-India Radio as well as the independent Press should effectively be made to participate in this great Movement. The question of creating a Central National Fund to carry on this work may have to be considered while setting about this matter. Special Committees should be set up to watch the progress of this Movement and report upon its results. Also unbiased observers from among members of the general public may be invited to study the programme while in action and give their suggestions and help. These will enable necessary alterations and further additions to be made in the programme. As far as possible, all controversies, sharp criticisms and mutual harshness and condemnation should be totally avoided by all means with such parties, groups and Movements that may seek to hamper this great work. The entire work should be carried on in a dignified, loving and constructive manner, in a spirit of joy and enthusiasm. A spirit of patience and optimism should

characterise the mood of the workers. It must be remembered that this work is not so much for show or display, nor to impress foreign nations. Neither should we expect any spectacular revolution overnight in the thoughts and behaviour of the people of the land. Know this to be a serious task earnestly engaged in with the vital welfare of the Nation and the race in view. You are working for deep and permanent results. And results take time to manifest. Great emphasis has to be laid upon the education of the little India that is in the making. The child-generation that is to people the land of tomorrow forms the most important field for this work. Remember that a Nation is not merely a vast collection or conglomeration of countless individuals, all intent upon working out some common petty end or low and ignoble purpose steeped in ignorance of all higher values. Emphatically no. The people of India truly symbolize a great spirit, a great attitude and a great way of life. They symbolize a sublime ideal and a lofty sense of values. To the measure that they actively express and live this Spirit, this attitude and this way, in that measure verily may the race be said to be a success. To that measure only can it be counted to have been an effective part of progressive humanity. Else it fails in its task. It becomes but a burden and a disease clinging to the universal body, weighing down and hampering the true progress of mankind upon earth.

The noble task of the people of Bharatā-

varsha is not so much to contract the disease of glittering barbarism that has infected nations in other parts of the world, but rather to evolve through their practical collective life, through their courage and sacrifice the true and effective remedy for this disease that is striking down mankind and felling it down again to the low level of the brute. The heart of this Great Mother has been ever voicing forth from the very depth of Her Being the thrilling prayer :—

“ Sarvesham Swastir Bhavatu
Sarvesham Shantir Bhavatu
Sarvesham Poornam Bhavatu
Sarvesham Mangalam Bhavatu.”
“ Lokah Samastah Sukhino Bhavantu.”
“ Sarve Bhavantu Sukhinah
Sarve Santu Niramayah
Sarve Bhadrani Pashyantu
Ma Kaschit Duhkhabhag Bhavet.”

Let the life's stream of Bharatavarsha's people carry along the dynamic flow of the power of this prayer into the living field of human activity and reap therein the rich harvest of the lasting happiness and welfare of all mankind. In peace alone lies true happiness; in Love does all peace lie; and in the heart of India dwells limitless LOVE. The eternal symphony of Love, friendliness, peace and happiness is rising up ever from the Heart of India. May the sweet note of this symphony awaken mankind all over the world to the bright day-light of an era of Peace and Brotherhood !

CONSTRUCTION OF KUTIR AT SIVANANDANAGAR

Away from the din of modern cities and yet not far removed from such amenities as are necessary for comfortable living, Sivanandanagar (near Rishikesh, U.P.) offers adequate facilities for rest-giving holidays as well as for settling down after retirement. Here, in sylvan solitude, spiritually soothing atmosphere, on the bank of the holy Ganga, many devotees spend their holidays in the saintly company of Sri Swami Sivanandaji Maharaj. For this purpose they have constructed small residential quarters of their own. Anyone is welcome to do so. The ground space is provided free of cost. Construction charges for a single room now comes to Rs. 2, 500. For details please write to :

Secretary, Divine Life Society, P.O. Sivanandanagar, Rishikesh, U.P.

IMPORTANT HINTS TO YOGA STUDENTS

(Sri Swami Sivananda)

[In Hong Kong a group of sincere Yoga Students meet regularly and practise Yoga. They also have common prayer and meditation. The points given below are certain useful rules for the guidance of students of Yoga communicated by the revered Master, Gurudev Sivanandaji Maharaj to one of the earnest seekers Sri Elizabeth Liao of Hong Kong. *Ed.*]

Yoga is a perfect, practical system of Self-culture and is *not* a religion. The word Yoga means union between the individual soul and the Supreme Soul. Its aim is to enhance the moral and spiritual welfare of humanity and to bring universal peace and love. Prayers are conducted at the commencement and at the end of class only to promote a more harmonious atmosphere. Students, therefore should give due regard to this and abstain from performing exercises during prayers.

2. The system of Yoga Asans or Yogic exercises is the king of all systems of physical culture. Regular, systematic practice not only imparts beauty of figure to both men and women, but will root out all chronic diseases and bestow upon every practitioner abundant energy, muscular strength and nerve-power, a charming personality and long life. Undue strain, however, should be avoided, and the student is advised to practise all Asans within his own capacity.

3. Pranayama or Yogic-breathing exercise

is of paramount importance, as it is not only an aid to meditation but also promotes good appetite, cheerfulness, a handsome figure, great strength, courage, enthusiasm, a high standard of health, vigour, vitality and good concentration of mind. The effects of Pranayama exercises, however, are much more powerful than that of Asans. Students therefore should practise Pranayamas carefully, in moderation, and under the guidance of a competent teacher.

4. Relaxation: mental and physical, is an absolute necessity after each exercise as tension and fatigue of muscles and nerves will be relieved and energy needed for succeeding exercises can be duly conserved. Students are advised therefore to refrain from exercises during relaxation periods.

5. The system of Yoga always insists on avoidance of strain in all cases, and ladies in particular should take a few necessary holidays every month.

6. The attire of Yoga students should be as light as possible and loosely-fitting so as to ensure complete freedom of movement.

7. Yoga students should also aim at a light and moderate diet, with emphasis on vegetables and fruits, as this will remove obesity, which will in turn help the student to be more agile and nimble in the performance of Asans.

VOICE OF THE HIMALAYAS

1. If you exist, God also exists.
2. Sadhana is your best friend.
3. Desire is poverty.
4. Be good, the world will be good.
5. A saint's life is one long prayer.
6. God's thinging is intuitive.
7. There is no short-cut to God-realization.
8. God is righteousness.
9. The pivot of life is meditation.
10. Love of flesh is denial of love itself.
11. Pray not for relief from suffering, but for strength and endurance to bear it.
12. Practise Yoga where you are.

—Sri Swami Sivananda

PATHWAY TO REALIZATION

(Dr. Mohammad Hafiz Syed, Ph.D., D.Litt.)

[Continued from the previous issue]

I shall give you a few examples to show that one who studies the map of life cannot be shaken off the path. He must tread it firmly, steadfastly and unshakably. Therefore study is absolutely necessary. I shall give you one more example. You are religiously inclined. You take up any spiritual book. You read it, but you are assailed by doubts. These sacred books have taken for granted that there is what is called rebirth, Karma, Pravritti, Nivritti Margas etc. They have taken it for granted that you know them. Therefore it is absolutely necessary that you must know the full scheme of life,—whence you came, what you are, where you are going, what is your goal and what is your destination. Therefore it is absolutely necessary that one should study the problems of life carefully, intelligently and critically. Why do I say ‘critically’? Because the religion in which you are born is a religion based on reason. Reason, *Buddhi*, is given one of the highest places in the Hindu scheme of life. You have no reason to be afraid of reason, as some other religions do. May I quote a verse from the *Gita* to give you an idea of the constitution of man and the position of reason in your life? Lord Sri Krishna says, “It is said that the senses are great, greater than the senses is the mind, greater than the mind is *Buddhi* and what is greater than *Buddhi* is *He*, the Self.” This is the constitution of man.

Now, your religion, as I said, is a religion which does not fight shy of reason. It is a rational religion. Only this month an article of mine was published in the *Kalyana Kalpataru*, entitled “Rational basis of religion”. I have tried to prove that if you apply your critical faculty for understanding the theories of religion, you will understand them more satisfactorily. You have no fear of the onslaught of modern science and philosophy. Therefore you must follow your own religion. So much

for study. I have given you some idea with illustration why you should study and what you should study.

Now the second thing is service. In this land, in this sacred place I notice hundreds and thousands of yellow robed Sannyasins who think that by cutting themselves off from society and living in a hut by themselves they are going to attain *Nivana*. It is not a fact. Service is necessary. Why? I am trying to speak on rational grounds. I am not appealing to your sense of faith and dogmatism. Why should we serve others? The simple answer that comes from ancient India is, “Because you and I share one life.” I share the divine life, so I see the same life in all. Lord Sri Krishna says, “I am in the hearts of all, I am the beginning and end of all.” And that is why if I serve others, I serve myself. The second reason is by serving others cheerfully, joyfully, the ego sense in me is gradually reduced.

There are four ways of service,—*Sakama*, *Nishkama*, *Ishwararpana*, and *Swabhavika*. There are people who do the work with the objects of gaining fruit or result. There are people who work without the idea of fruit, *Phala*. There are some people who do everything as an offering to God, and the fourth is the highest stage. They do action because it is their duty to do. They work, because it is their *Swabhava*. Those who are engaged in service, must do it either in a spirit of *Nishkama*, *Ishwararpana* or *Swabhavika*. Without service there is no elimination of egoism, there is no sense of identity between the Supreme Reality. Therefore, it is necessary that we must serve all.

Now the third thing and the most difficult thing, my brothers and sisters, is meditation. Meditation unaccompanied by service and *Swadhyaya* cannot succeed. I have visited so many Ashrams in India, and I know people who sit for meditation outwardly for hours to-

gether, but their meditation does not bear any fruit. They cannot shake off their sense of separateness, and the method for them is service. What is to be done in meditation? I do not think that I should touch this subject in the presence of a Guru, who has pointed out the paths in his books and privately to many of you. What I do emphasize is the fact that some time out of the twenty-four hours should be earmarked for meditation. I cannot tell you the way of meditation. It is for you to find out, and it is for the Guru to teach, but one thing I may tell you is, we must first learn to sit quiet, sit alone and watch our thoughts; what kind of thoughts come across our mind, what kind of Vasanas spring up in our mind, what are our tendencies, whither our mind runs naturally. These observations will help you to catch hold of the subject in you. The subject now is overwhelmed by the objects of senses. All the time if you analyse your mind, you will find that you are ninety-nine percent engaged with the objects of senses, with this or that or the other affairs of life. For a man aspiring to tread the path of spirituality, this should be the other way about. His whole mind, heart, reason and self should be dominated by the thought of the higher Self. Then alone you can realize, not otherwise. So the first step is to learn to keep quiet, watch ourselves. By watching gradually step by step you learn to analyze yourself. Watching and analyzing are almost the same thing. Then investigate your own self, your own being, mental, sensuous and Buddhic. Gradually you will find that this method helps you a great deal in

subduing the wandering mind, but there is one factor which I must touch before I close.

If you want to subdue your mind, you must follow the path pointed out by that Supreme Teacher of humanity, Lord Krishna, who said, there are only two ways, Abhyasa and Vairagya. In order to get Vairagya, you must follow the first thing, viz., Swadhyaya. Unless you think of the happenings of life, unless you learn to reflect, you cannot possibly create in you the sense of dispassion. Where does it come from? According to the Hindu tradition, first is Achara, Vichara, Viveka. Then comes Vairagya. What is Vairagya? Dispassion. Dispassion from what? The things which you observe are constantly changing, ever in a state of flux, and those things you do not want. Those things create dissatisfaction in your mind. Therefore, what should you do? You should catch hold of that something which does not change. There should be discrimination, Viveka between the real and the unreal. When you find that there is something in you which does not change, (from infancy to the present age, you are just the same in identity) that is the reality, and that reality is self-conscious, and self-aware. Therefore, you must try to catch hold of that, and when once you are dissatisfied with the outer changing life, you will turn inward and seek the Real in you. That is true Vairagya, and when you have got that Vairagya, perhaps by force of habit if your mind turns towards objects, you will be able to curb it and bring it back, and in course of time, you will be able to subdue your mind and attain perfection.

A TEXT BOOK ON SPIRITUAL EDUCATION

We are today distributing your Immortal book, SAYINGS OF SIVANANDA in Gujarati to our students. There are more than 400 pupils in our School and there is co-education. All will have this book and we use it as the Text Book. Last year we had Sachu Sikshan (True Education). This year we used your books and try to give the divine knowledge to our pupils. Please guide us in this matter.

—Sri Kunj A. Mehata, Seth R.D. High School, Mundra-Kutch.

EVIL PROPENSITIES AND THEIR CONTROL

(*Ram Murti Mishra, M.D., New York*)

Generally people think wrongly in their minds, and then they direct their senses to acts and experiences which perforce must be wrong, to the same degree and in the same nature as the preceding thinking. When senses are determined to do wrong, then the wrongdoers use their organ of speech to express those erroneous ideas of mind and the inclinations of senses. Ultimately the body is engaged in doing wrong. From the psychological point of view all work is performed by three faculties: first is the mental faculty, second is the faculty of senses, and third is the body or physical faculty. All of these have reciprocal relations to one another and in doing good or bad activities, they help each other mutually, or correspondingly degrade one another. Therefore if anyone desires to check evil habits and wrongdoing and wishes intelligently to initiate righteous and good activities, he should first thoroughly understand the integral mechanism involved in performance. One must comprehend this mechanism full lest one fall into a serious self-deception.

Now to do anything wrong at all by bodily means, the two previous states must be gone through by him who commits the wrong. And when one stops the performance of evil acts in body, it indicates only the stoppage of the third state and not the previous two—that is, the mind and the senses. This does not necessarily mean that the sense organs are not engaged in erroneous or immoral sensation or that the mind governing it is not attached to unrighteous thinking. Although from the legal point of view, there is no crime unless it is performed on the physical plane, from the psychological point of view there may be a commission of murder without any physical actions whatsoever. It is to this unrighteous yet hidden-from-public-view state of mind

against which a great religious leader railed when he said, in effect, that he who with carnal desire in his heart casts an impure eye upon a woman had *already* committed adultery; there was no need to go through the action which the mind had already created and which the senses already desired. From the psychological point of view, it was accomplished. It is easily seen why the jurisdiction of the legal machinery of this world begins with the third faculty.

From a moral and ethical point of view purification and sublimation on all the three planes of action, speech and thought would be the correct standard of true rectitude.

Large numbers of the common people fall into the middle category. They feel within themselves sensations to commit wrong actions, yet for one reason or another they do not permit themselves to act up on their desires. Either the fear of punishment or the fear of being found out are the motivations here. This is as all can see a most exceedingly weak righteousness, and a most unimpressive purity. They are a miserable group for they do not have the momentary satisfactions of those criminals who do act upon their impulses, nor do they have the serenity and strength of mind of the high-charactered men of purity.

The last group is the wrongdoer who only thinks wrong, but who controls his senses and restrains his body. This forcible discipline of the body is undertaken because this person too seeks either honour or money among his fellowmen. These people constitute 99% of all. They do penance and worship but they too are far from TRUTH.

Now various austerities have been prescribed for the purification of the body, senses and mind. The main ones are performance of obligatory duties, practice of daily devotion, worship, honouring of learned men of God;

also the body should be trained in continence and non-violence. The faculty of speech should consist of utterance of words that do not offend and words which are truthful, pleasant and beneficial. The austerities of the mind include the observance of the movements of the mind and the use of mental activities in an honourable way : inner serenity, kindliness, silence, self-control, right thinking and purity of heart are these. This threefold austerity should be practised carefully and faithfully or else there will be little chance for success.

When the mind becomes pure by these austerities then Self-knowledge will be mani-

festated. As the unchanging Reality in the individual is the Atman or the Universal Soul, so the unchanging Reality of the Universe is called Paramatman, or Brahman. Identity of these two souls is called knowledge, which confers upon a man the boon of liberation from the world and complete freedom from the chains of bondage and suffering. When all the faculties are purified then the mind becomes peaceful and serene and a useful instrument in the obtaining of Truth. Meditate over Nad and victory over all these three will come easily. See the Truth directly with the mind you have brought to peace and happiness. Om Om Peace

VIVEKACHUDAMANI

(Sri Swami Narayananda)

घटकलशकुसूलसूचिमुख्यै-

गगनमुपाधिशतैर्विमुक्तमेकम् ।

भवति न विविधं तथैव शुद्धं

परमहमादिविमुक्तमेकमेव ॥३८५॥

385. The ether, when free from the various limiting adjuncts such as a mud pot, pitcher, paddy reservoir, pin etc., is non-dual. It does not become many. Even so the ever free non-dual Para Brahman when free from egoism etc., is really non-dual.

Note: घट=mud pot ; कलश pitcher ; कुसूल reservoir for grains ; सूचि needle ; मुख्यै=etc., गगनम्=sky ; उपाधिशतैः=hundreds of adjuncts ; विमुक्तम्=freed ; एकम्=one ; भवति becomes ; न=not ; विविधम्=separate ; तथैव=even so ; शुद्धम्=pure ; परम्=supreme ; अहमादि=egoism etc., विमुक्तम्=freed ; एकम्=one ; एव=only.

Commentary : The simile of the ether is

very appropriate in the illustration of the Atma Tattwa. To understand how the Atman is pervasive yet unattached, this illustration is highly suited. When the limiting adjuncts of pot, pitcher, house, etc., are broken down the ether within them becomes one with the universal ether. Even so when the individual is divested of its limited ego it becomes the Supreme.

ब्रह्मादिस्तम्बपर्यन्ता मृषामात्रा उपाधयः ।

ततः पूर्णं स्वमात्मानं पश्येदेकात्मना स्थितम् ॥३८६॥

386. From Brahma down to a pillar, all are unreal superimpositions. Therefore you should see the one Self which stands apart and aloof and is ever full.

Notes: ब्रह्म=Creator ; आदि=etc., स्तम्बपर्यन्ताः=to a pillar ; मृषामात्राः=purely unreal ; उपाधयः=limiting adjuncts ; ततः=therefore ; पूर्णम्=full ; स्वमात्मानम् one's own self ; पश्येत् should see ; एकात्मना=by one self ; स्थितम्=staying.

Commentary : There is no reality in anything that is seen here. Everything is perishable. Time swallows even the best of men, the mightiest of emperors and all that is enchanting and beautiful. Even the sun, moon, stars and the mighty ocean will become a prey to time. Such is the transitory perishable nature of the world. But the Self or Atman, the eternal consciousness, the witness of everything always exists. It is always full. There is no imperfection here. Time is its creation. It is not affected by time. It is unchanging, perfect and homogeneous. It is the witness of all and nothing witnesses it.

यत्र भ्रान्त्या कल्पितं तद्विवेके

तत्तन्मात्रं नैव तस्माद्विभिन्नम् ।

भ्रान्तेर्नाशे भाति दृष्टाद्वितत्त्वं

रज्जुस्तद्वद्विश्वमात्मस्वरूपम् ॥३८॥

387. That in which, through delusion something is supposed to exist, is through right discrimination seen to be the original thing itself, and not distinct from it. On the destruction of the delusion the snake once falsely seen becomes the rope again. So also

the universe is of the form of the Atman in reality.

Notes: यत्र=Where भ्रान्त्या=by delusion; कल्पितम्=supposed to be; तत्=that विवेके=in discrimination; तत्तत्=that; मात्रम्=alone; नैव=not; तस्माद्विभिन्नम्=distinct from it; भ्रान्तेः=of delusion; नाशे=on destruction; भाति=appears; दृष्टा=seer; हि=indeed तत्त्वम्=Truth; रज्जु=rope; तद्वत्=so also; विश्वम्=world; आत्मस्वरूपम्=the form of Atman.

Commentary : The first half of the verse states fact of superimposition. The next half illustrates it by the analogy of the snake and rope.

Through delusion you see a snake in rope, but the latter reveals its true nature when light is brought and thereby darkness is removed. So also the Anatma Bhava in the Atman is due to ignorance. When the light of the preceptor illumines the intellect, things become clear. The reality is realised as it is. All the distortions and wrong notions disappear in the twinkling of an eye. The rope is never a snake, and so also Brahman is never the world.

WHAT IS PRAYER

(Sri Swami Sivananda)

PRAYER is depending on God for help in distress.

Prayer is asking God for enlightenment.

Prayer is communion with God, through single-minded devotion.

Prayer is asking for peace from God when the soul is restless.

Prayer is surrendering oneself to God completely.

Prayer is giving an opportunity to God to comfort the devotee.

Prayer is making friendship with God.

Prayer is melting the mind and ego in silence in God.

Prayer is thanks-giving to God for all His blessings.

Prayer is expecting God to decide what is best for you when you are in a dilemma.

Prayer is requesting God to give strength, peace and pure intellect.

Prayer is asking God to purify the heart and make you abide in Him for ever.

THE WISE MAN OF THE AGE

(Sri Indrajit Sharma, M.A.) *

What is the use of that wisdom which destroys and divides, which burns and loots? This is the wisdom of the devils and not of wise men. Wisdom of a wise and sane man makes a heaven of hell and makes this world a peaceful place to live in. If we look a little analytically into the real nature of things going on in this world, we would invariably arrive at the bare Truth that the world is controlled by a few big guns soaked in the ocean of diplomacy and politics. The rarest few among these are really sane and spiritual-minded leaders of mankind. In the name of leadership, they actually 'mislead' the already shattered mankind. These big people, the so-called leaders of the nations, barring a few rarest examples, are taking humanity into the muzzle of destruction. All task of spirituality is phoo-phooed as quixotic and perverse. These politicians ruling the destinies of millions of human beings are the least spiritual and are intoxicated with the lust for power and aggrandisement and territorial annexations. UNO has been established with a view to maintain world-peace. But even during the very session of the UNO the world has witnessed colossal wars at the altar of which millions of human lives have been sacrificed. Wars are resorted to as the first resort disregarding methods such as peaceful negotiation, reconciliation and reasonable mediation. Even mediators are partial and war-minded. Atmosphere prevailing in the world is very uncongenial for spiritual flowering.

Set against this sinister background is the grand yet humble life of Sri Swami Sivanandaji Maharaj who is showing the way to true wisdom that loves and unifies, wisdom that co-operates and co-ordinates. He represents the sublime wisdom of our sacred lore. Sri Sivanandaji's wisdom is the direct gift of the Divine

bestowed upon him to work for collective welfare of the human race. His [guileless nature always keeps at bay the sham of sophistication and extraneous matter like diplomacy, deceit, double-dealing, etc.

He is pouring the wisdom of the Vedas in all the four corners of this parched earth. He does not know any distinctions and particularly in the matter of free dissemination of spiritual knowledge. The whole world is reading his inspired writings and getting immense benefit therefrom.

Sri Swamiji is a man of practical knowledge. He is a light-house of inspiration to our national leaders immersed in worldliness. He is full of Sageliness and humility. He does not hide the light of wisdom under a bushel, but he is diffusing its illuminating rays in all quarters.

Sri Swamiji's another great qualification is his genuine love and true sympathy for the poor and the insignificant ordinary laymen. They receive his fullest love and attention. This sort of equal vision, seeing the one inter-penetrating Self in all creation, is the true hall-mark of a genuine Saint. I have seen the poorest of the poor receiving his grace and richest blessings. Here again the real wisdom of Saint Sivananda is seen in action.

Another great quality of Swamiji that marks him out as a wise Saint of the age is his scientific bent of mind which seeks to blend the most dynamic 'modern' with the most sacred 'ancient.' It is this beautiful combination of the impressive philosophy of the East and the aggressive propaganda of the West that has spread Swamiji's Message of Peace, love, harmony and brotherhood in the far-flung areas of the world. Swamiji is a perfect psychologist who feels the modern trends of the age and moulds his *modes operandi* accordingly.

* This talented young writer is the author of the inspiring and brilliant book "Sivananda—The Twentieth Century Saint." a new work about to be released from the Press. —Ed.

Adoration to this wise man of the age. Swamiji is working with a missionary zeal to complete his mission of world-unity. He is in favour of One-World Government where all the people would live like brothers and sisters, where there would be no quarrels, fights and wars. He wants to see the advent of Rama-Rajya—where perfect rest and peace would reign supreme, where man would love man and where lion and lamb would drink in one place. Such a golden era he wants to bring in and towards the achievement of such a golden era he is working with a breathless hurry.

He is the symbol of India's noble aspirations. He is the hope of the world. Many countries are looking to him with an expectant

eye. He is bound to work miracles in the coming years. He will achieve something distinctive. All this is readily evidenced by his herculean activity for commonweal. He is a Messenger of Peace and goodwill and harbinger of blessedness and bliss supreme.

His wisdom is infectious. Even a confirmed fool would feel a spiritual revolution in psychic being in his blessed presence. His philosophy and teachings have changed the life-course of many a misled people.

May this true representative of our age and ancient Rishis and Munis live long enough to witness the materialization of the ideals he aspires and works for!

Om Tat Sat.

ADVICE TO GIRLS

(Sri Swami Sivananda)

Full many a gem of the purest ray serene,
The dark unfathomed caves of ocean bear,
Even so, there are Miras, Madalasas,
Maitreyis, Chudalais, Anasuyas, among you
ali.
Here is one Savitri, there is one Sita, Awaken
your dormant virtues
Faculties, potentialities and powers, Cultivate
purity, Modesty, Chastity,
Care not for ornaments, Fight not for jewels,
Let chastity be your diamond necklace, Gener-
osity your earring,
Self-restraint your nose-screw, Patience your
bangles,
Kindness your finger-ring, Mercy your silk
saree.

Atma is beauty of beauties, There is no need
for external beautification,

How can you beautify Beauty itself! Let all
divine virtues be your ornaments.

The destiny of the world is in your hands
The key of the iron safe is also in your hands,
You can mould the destiny of your children
Ladies you can all have God-realization easily.
Because Love or Sneha Vritti, is ingrained in
you all,

This is part and parcel of your nature.

The only obstacle is Moha, For your children
and Ornaments,

May you all shine like Mira, Maitreyi, Savitri
and Madalasa.

INDONESIA HAILS SIVA'S MESSAGE

(Talk by His Excellency R.S. Soekanto Tjokrodinmodjo at the Djakarta Rotarian Club on January 10th 1958 —Ed.)

"Sivananda's Teaching is a helping hand extended to all."—Soekanto

I wish to thank Rotarian President for inviting me to address you all in this club gathering. In particular, being a Rotarian myself my talk does not concern problems in my Rotary classification but relating to two fraternal organizations or movements which I am representing:

1. The Divine Life Society of Rishikesh

(India).

I happen to be the Chairman of the Divine Life Society in Indonesia and appointed District Commissioner of the Amoro of San Jose. Let me explain you briefly what these organizations stand for.

The Divine Life movement founded and generated by Sri Swami Sivanandaji Maharaj since 1936 in Rishikesh (Himalayas) represents the quintessence of the teachings of all the religions and of all saints and prophets of the world. In other words it is based upon the highest common factor of the best that there is in all religions. It is concerned with religion in practice and pursuit of a Divine Life.

This movement at the moment covers all corners of the world with over 300 branches in India and more than 200 branches the world over. Although Indonesia count many disciples of this Revered Guru the first branch was established in 1955 in Malang, followed by Djakarta, Surabaya, Bogor, Semarang while other branches are in the make as Tjirebon,

Tegal, Tasikmalaja, Garut, Solo, Den Pasar, Palembang, Ambon.

As young renowned doctor Swami Sivananda renounced the world in 1923 and followed spiritual education. While practising Yoga and Vedanta in seclusion, he would interrupt his solitude and serve the sick and the suffering. He gained Self-realization and founded the Divine Life Society in 1936.

His philosophy of Serve, Love, Meditate and Realize has a magnetic force. It attracts all. Sivananda's loving service, his intense austerities and deep meditation have given him immense spiritual enlightenment and power. Thousands came and thousands wrote in order to receive spiritual guidance and to obtain the blessings of this Self-realized saint, who loves God by loving and serving His despairing creatures.

His teaching is not a religious creed, but a helping hand extended to all, whatever race, colour or faith they bear. His numerous books mostly on his spiritual method are written in Hindi and beautiful English.

They are clear, instructive and glowing with his self-experienced wisdom. They are also partly translated into French, German, Spanish and Russian and obtainable in many libraries. Spiritual giants of his stature are needed in our days of restless strife more than ever before as living example of love, goodwill and tolerance among all men.

FOREIGN EDITIONS OF SWAMI SIVANANDA'S WORKS

YOGA FOR THE WEST

The first American (English) edition, revised and enlarged and handsomely got up is now made available by Sri Marshal (73-04-116 Avenue, St. Albans. New York, NY), at 3 dollars per copy. The book is also available at the Candle Light shop, 417 NW 20th Street, Miami 36, Fla, USA.

SPANISH EDITIONS

(1) *Kundalini Yoga*, (2) *Hatha Yoga*, (3) *Ciencia del Pranayama* are available to the Spanish readers, either from the publishers; Editorial Kier, Soc. de Resp. Ltd., (S.R.L.), Buenos Aires, Argentina; or from the translator: Yogiraj Giordano Bruno, Acevedo 1687, Banfield, Buenos Aires, Argentina.

GREAT WORK BY THE EUROPEAN DIVINE LIFE SOCIETY (EDLS)

Under the inspired and energetic leadership of the noble Sivananda-Margareta (Mrs. Schneider) a wonderful progress is made now in the European Work of His Holiness Master Sivananda Gurudev's Divine Life Mission. This ardent devotee has been a most devoted disciple and worker and one of our greatest allies in the Divine Cause of Peace, Goodness, Truth, Purity and Yoga. She is an able organizer and with her guidance there have sprung up Schools of Yoga and other centres for the spread of Divine Life in the Continent. We have for her our very best congratulations and prayers to the Lord to give always to her greater progress and success in this noble and excellent good work she is doing for the welfare of all in Europe.

There are now two EDLS Yoga Schools in Suisse.

One is the E.D.L.S. SIVANANDA-YOGA-SCHOOL of the German Switzerland whose President is Colonel Louis Willmann and located at Schlossweg 11, Luzern. The other is the SIVANANDA-YOGA-SCHOOL of the French Switzerland whose President is Miss. Lisa Taillard, Les Myosotis, Montana Vs.

There is a Sivananda Ashram for housing guests at the Montana centre. Regular meditation and Yoga classes are held here and instructions given to students who are trained very nicely by experienced Yoga practitioners at the school. Open air classes in beautiful natural surroundings are indeed a wonderful sight. Many ladies are also undergoing Yoga lessons here. We have been very much impressed and greatly pleased to see the photographs of these classes and group trainings received from this EDLS centre.

Sri Sivananda-Margareta is the moving spirit behind the dynamic European work. From her headquarters, The Divine Life Society, Secretariat European, GENEVE-TROINEX-Suisse she is herself doing very fine work in spreading Yoga and the message of Divine Life. She is giving a valuable YOGA COURSE several graded lessons for eager aspirants in Europe and keen students.

The world headquarters at Sivanandanagar, Rishikesh, India is proud of the EDLS work under Sri Margareta and wish the work a great future.

UNPRECEDENTED DISSEMINATION OF SIVANANDA'S GOSPEL IN GERMANY

Sri Henrich Schwab, of Lebensweiser-Verlag, Gattenbach, Budingén, who is so persistently and enthusiastically engaging himself in the dissemination of the Gospel of Sri Swami Sivananda in Germany has already published seven German editions and two English editions of the Works of Sri Swamiji. They are:

IN GERMAN

1. Hatha Yoga. 2. Dreifacher Yoga (Triple Yoga). 3. Yoga im Taglichen Leben (Yoga in Daily Life). 4. Kriya Yoga. 5. Die Ersten Stufen (Easy Steps to Yoga). 6. Dei Botschaft Swami Sivanandas (So Says Sivananda). 7. Swami Sivananda (A biography by A.B.N Sinha). He has also published:

IN ENGLISH

1. Practice of Yoga. 2. Sivananda Gita (with Commentary by Swami Sivananda).

The other works of Sri Swami Sivananda, which have been translated into German or are being translated, and which Sri Henrich Schwab proposes to publish within this year and next year are:

1. Raja Yoga. 2. Daily Meditations. 3. What Becomes of the Soul after Death. 4. Yoga Samhita. 5. Science of Pranayama. 6. Essence of Yoga.

The above six works are proposed to be published in this year, while the following nine works are scheduled for publication in 1959:

1. Secret of Self-realization. 2. Japa Yoga. 3. Lectures in Yoga and Vedanta. 4. Practice of Nature Cure. 5. Mind, Its Mysteries and Control. 6. Inspiring Messages. 7. Health and Long Life. 8. Metaphysics of Yoga. 9. Dictionary of Yoga-Vedanta Terms.

All communications may be addressed, by those interested in the above-mentioned literature, to:

Sri Henrich Schwab, Lebensweiser-Verlag, Budingén Gattenbach, West Germany.

BOOK REVIEWS

We had mentioned in the previous issue a good number of books that had been received for review in these columns but lack of space made it necessary to take them up in the present issue.

THE TALKS OF SADGURU UPASANI BABA MAHARAJ, Volume 1, by Godama-suta. Published by Dr. Sahasrabudhe of Nagpur. Available from the Manager, Upasani Samsthana, Sakori, P.O. Rahata (Dt. Ahmednagar). Size 5" x 7", pp. 650, price Rs. 7.50 np.

H.H. Sadguru Sri Upasani Maharaj is well known throughout India as the foremost and the most illustrious disciple of the great Sai Baba of Shirdi. He is the holy originator of the unique Kanya Kumari Sthan of Sakori. The above volume of spiritual wisdom are a collection of free talks of the Siddha-purush over a period of more than five years. It is full of illumination and sage-counsel on a wide range of subjects dealing with almost every aspect of human life, behaviour, evolution and spiritual Sadhana. This is a monumental work revealing many hidden facts about Sadhana and evolution and rendering clear many obscure laws operating within the subtler, supra-physical planes of life will be of much value not only to the followers of the great Sadguru but to seekers and aspirants everywhere. A book worth studying.

INDIA'S MESSAGE OF PEACE by A. N. Purohit. Available from the author Sri A. N. Purohit, (author of India's Message of Peace), GURUPARA, P.O. SAMBALPUR, Orissa, India. Size 5" x 7", pp 300, priced Rs. 5-00.

Easily one among the greatest books of the present times this book promises to be of permanent and enduring value to posterity. This is an epochal contribution to the cause of Peace and spiritual Idealism in this world torn by violence and war and dominated by gross materialistic outlook on life. Sri Purohit, the revered author, has put the modern world into a deep debt of gratitude by bringing out this inspired book at this crucial moment in human history when the nations of the world are upon the verge of an insane global holocaust by nuclear weapons which can only result in self-extinction. He has done a great service to mankind through this message of Peace so very vital to the world today. We heartily wish this book a wide and universal circulation.

SELF-KNOWLEDGE (Atmabodha) translated

with notes and comments by Swami Nikhilananda, Ramakrishna-Vivekananda Centre, New York. 17 East 94th Street, New York 28, N.Y. (U.S.A.) 5½" x 7½", pp 228, price 2.50 dollars.

To seekers of God this book serves as a true guide. It serves to sum up the essence of the lofty monistic philosophy of Adi-Guru Sanakaracharya, the great author of the original Sanskrit text of this work. Swami Nikhilananda's translation is lucid and appealing and also conveys accurately the inspiring spirit and the luminous quality of the original. This book is recommended to all aspirants and particularly to students of Vedanta. An interesting appendix presents nice versified renderings of some of the inspiring poetical pieces of Sanakaracharya while a glossary of terms further enhances the value of the book.

LIFE'S HIGHEST BLESSINGS (the high road of success and happiness) by Dr. R.L. Soni with a foreword by Sir U Thwin, President of the Buddha Sasana Council. Published by Sonisons for the World Institute of Buddhist Culture, Mandalay (Burma) size 5" x 7½", pp 146, price not mentioned.

This beautiful book is a nice English rendering of the great MANGALASUTTA of Lord Buddha, a sermon preached to a celestial Being (a Deva) in answer to the latter's query as to what constituted the Highest Blessing. The original Pali text is given in Roman characters accompanied by a word-for-word translation followed by a poetical English rendering by the author. The learned author has done full justice to this remarkable Sutta that contains the essence of highest wisdom and practical utility for the happiness of mankind. In the words of the venerable U Thwin the Mahamangalasutta is a perfect and practical answer to the eternal quest of mankind for happiness. As the author himself states in his introduction, we have in this sermon of the Blessed One a revealing document for the wholesome shaping of the modern complex of the human civilisation.

The book contains an appendix of thirty-eight stanzas on the Fundamentals Of Well-being. An illuminating work with gems of deep wisdom.

PILGRIM'S TRAVEL GUIDE—Pt. I—South India, by V.R. Rangam. Publishers Sri Sitha Rama Nama SANKEERTHANA SANGHAM, Agraharam, Guntur. Size 5" x 7", pp. 344, price Rs. 5, postage Rs. 1-4, contains 100 pictures.

This guide book to the prominent south Indian shrines is a new departure in religious travel-guides and has a remarkable wealth of information about the sthala mahatmya, the religious kriyas and rituals that are performed in the different holy places, special importance of the shrines etc. The author lists more than a hundred places of interest and covers most of Dakshina Bharata in a pradakshina Yatra. No pains have been spared in giving minute details of information, instructions, and guidance to make the book fully useful and helpful to the pilgrim. This guide will make the south Indian Yatra easy and smooth to the pilgrim. The names of places, travel route, mileage and the rail-fares all find a place in this guide. Very helpful book.

A TREATISE ON TROPICAL THERAPEUTICS, Vols. I & II by R. N. Chopra, R. Mukerji and I. C. Chopra. 2nd Edition. Published by D. N. Dhur, B.L., Messrs. U. N. Dhur & Sons, Ltd., 15 Bankim Chattarjee St. Calcutta, Size $7\frac{1}{2}$ " x $9\frac{1}{2}$ ", pages 1282, Price Rs. 25.

The names of Chopra and Mukerji at once set the seal of high standard to the work above mentioned. These two have been veteran stalwarts in the field of medicine and medical research in this country and their varied contributions to the progress of the science have been rich and outstanding. The present voluminous work is the invaluable fruit of their combined labours and it is amply evident that great care has been taken to be thorough, comprehensive withal accurate and up-to-date. The volumes provide a wealth of authentic information upon everything about important drugs, tropical diseases and their treatment which is bound to be of immense practical use not merely to the medical man but equally to the medical student completing his course. What heightens the value of the work very greatly is the fact that much of what is written is the outcome of personal experience and scientific verification by the authors themselves who have been associated over long years with the Calcutta School of Tropical Medicine as also the Drug Research Laboratory and Central Drug Research Institute of Jammu and Lucknow respectively. We would not be wrong if we said that these two volumes have successfully covered almost the entire field of present day therapeutics. The book deserves a place upon every library shelf in hospitals, medical colleges, private clinics as well as in the physician's consulting room.

GLOSSARY OF INDIAN MEDICINAL PLANTS by R.N. Chopra, S.L. Nayar and I.C. Chopra. Published by the Council of Scientific and Industrial Research, New Delhi. Size $6\frac{1}{2}$ " x 10", pp 330, price Rs. 8-.

In the present context of a free and independent India where increasing attention is coming to be paid to indigenous systems in all fields of our life this well got-up volume is a welcome addition to the existing literature on the subject of vanaspati-sastra upon which Ayurveda is founded. The learned authors are eminently qualified to present us this work which is the result of their painstaking and patient survey, investigation and observations over a period of more than a quarter of a century past. All the plants dealt with are arranged in alphabetical order, their vernacular names given as also their use and where they are found. An Index of Common Vernacular Names (53 pages) and another of the Chemical Constituents (10 pages) are appended.

AROMATIC PLANT RESOURCES OF JAMMU & KASHMIR by K.L. Handa, I.C. Chopra and S.N. Sobita, 28 pages and **CULTIVATION OF MEDICINAL PLANTS IN J. & K.**, pages 92, I.C.A. research publication.

These two hand books contain the findings of the authors who have close and personal knowledge of that region. Will be of value to such as are interested in medicinal as also the economical exploitation of the plant life of Jammu and Kashmir.

SHASTRI REWASHANKAR BECHARBHAI TRIVENI "ABHINANDANA GRANTHA". A Commemoration Volume published by the Abhinandana Grantha Publication Committee, Thyagarajanagar, Madras.

Daivagna Choodamani Vidyalankar Sastri R. B. Trivedi Maharaj is one of those giant intellects of modern India who have been filling the role of the upholders of our great and admirable Vedic and Sanskrit tradition and the lofty ideal of Dharma, Sadachara and devotion to God. This great orthodox savant has been acclaimed as a "Jewel" among erudite pundits. The public of Porebunder hold him in the highest veneration. The present volume presented to him on the completion of his 65th Birthday besides containing highest tributes by eminent men from all over India is also full of numerous "Special Articles" by several saints, thinkers, leaders and scholars of the country, upon a wide range of subjects like Veda, Vedanta, Cultural Evolution,

Poetry, Sanskrit, etc.

It is tri-lingual, 6½" x 9½", pp. 210, con-

taining articles in English, Gujarathi and Sanskrit.

ASHRAM NEWS AND NOTES

The 38th All India Yoga-Vedanta Conference And Sadhana Week

The grace of H.H. Satguru Sivananda Maharaj enables numerous sincere seekers and earnest aspirants to gather together for a period of intense God-thought, devout inner spiritual renewal, sustained practical Sadhana in this most holy place and elevating Satsang of Gurudev and the Sannyasin teachers of the Yoga-Vedanta Forest University, during these bi-annual Sadhana Weeks conducted at Sivananda Ashram beside the sacred Ganges. These invaluable spiritual 'camps' used to be held formerly during Easter and Christmas vacations but are now made to synchronize with the Ramanavami holidays and the autumnal Dussera (Durga Puja) holidays.

The Programme commenced at Brahmanurtha on the 28th March and the assembled Sadhaks performed group meditation and prayers followed by Suryanamaskars, Yoga Asans and Pranayama practice. Then at 6-30 a.m. the gathering came out into the calm atmosphere of dawn and started for Prabhat-Pheri singing the elevating Maha-Mantra "Hare Rama Hare Rama, Rama Rama Hare Hare, Hare Krishna Hare Krishna, Krishna Krishna Hare Hare." The Kirtan procession slowly proceeded along the roadway by the silent flowing Ganges up till Brahmananda Ashram and thence returned to the Ashram filling the cool morning breeze with the soul-awakening chant of the great Mantra of this Yuga. The procession entered the Satsang Bhawan and after some more Sankirtan and Shanti-paath dispersed with serenity and joy in their hearts.

Gathering again at 9 a.m. the Sadhaks took part in Bhagawad Gita Swadhyaya and monk-professors of the Yoga-Vedanta Forest University delivered discourses till 11 a.m. upon select topics pertaining to this immortal scripture. The afternoon session met at 3-30 p.m. with half an hour of silent Mantra writing at the commencement after which talks on the "Path of Spiritual Sadhana" by senior Sannyasins were listened to with rapt attention. The night Satsang personally directed by Sri Gurudev was a blissful period of Nam-Kirtan, sweet Bhajans, classical music by visiting Sadhak artists and discourses.

During all the following three days the early morning and night programme followed this pattern of the inaugural day with group meditation and prayers, Yoga Asans and Pranayama, Suryanamaskar at dawn and Bhajan, Kirtan, Music and discourses at night.

The holy Sri RAMANAVAMI Day celebrations highlighted the forenoon of the 2nd day of the conference and Sadhana Week. The forenoon gathering was therefore in the sacred precincts of the Sri Vishwanath Mandir where a programme of Sankirtan of Ram Nam, a discourse explaining the Ramayana as esoterically expounding the essence of Yoga Shastra, devotional Bhajan and the reading of the Srimad Valmiki Ramayana in the Sanskrit original was concluded by the Maha-Puja to the Lord Ramachandra installed in the Mandir. The afternoon programme consisted of talks on aspects of RAJA YOGA by Swamis Krishnanandaji Maharaj, Jyotirmayanandaji and Chidanandaji.

On 30th March (Sunday) was held the Annual General Body Meeting of the Divine Life Society during the course of which the Report of the working of the D.L. Society for the year 1957 was given by the General Secretary. Swami Jyotirmayanandaji spoke on the TEACHINGS OF SRI GURUDEV FOR THE MODERN WORLD. The afternoon session was devoted to the exposition on BHAKTI YOGA when Swamis Chaitanyanandaji, Ishwaranandaji and Venkatesanandaji spoke illuminatingly on "The Theory and Practice of Bhakti Yoga based on Narada Bhakti Sutras," "Nine Modes of Bhakti Culminating in Para-Bhakti," "Sankirtan Yoga and Bhakti Sadhana of Sri Gurudev" respectively. Lastly Swami (Dr.) Atmaswarupanandaji delivered an inspired and thrilling talk on GURU BHAKTI and Glory of Satgurudev.

Absorbing and highly instructive discourses on KARMA YOGA and PRACTICAL VEDANTA marked the fourth and concluding day of the conference. In the forenoon Swami Jyotirmayanandaji spoke on "The Theory and Practice of Karma Yoga," Swami Ishwaranandaji delivered a lecture on "Karma Yoga According to the Gita" which was followed by Swami Prajnananandaji's speech dealing with the "Three Aspects of Karma Yoga Emphasizing the Ethical Side." During the afternoon ses-

sion Swamis Chaitanyanandaji, Krishnanandaji and Prajnananandaji gave revealing talks on "Definition of Vedanta and Its Application In Day-to-Day Life," Theory and Practice of Vedanta," and "Practical Vedanta—the Only Means to Establish Harmony and Peace in this World" respectively. Questions and answers on matters of Sadhana followed these talks and the session terminated with a vote of thanks offered by Dr. (Mrs.) Lakshmi Mirchandaniji from Delhi.

Thus the four days of the spiritual Conference were filled with a wealth of inspiring and illuminating guidance and practical instructions throwing light upon Yoga Sadhana and the attainment of Divine Perfection through spiritual practices. It was verily a period of recharging of the sincere seekers' inner being and a great opportunity for filling oneself with fresh aspiration and zeal for continuing the Sadhana and spiritual quest with new resolution and confidence. They all lived in a sustained atmosphere of seeking, of faith, prayerfulness and intense aspiration. Their Viveka and Vairagya were quickened once more and above all a wonderful strength flowed into them all by the thrilling immediacy of the World Teacher, our beloved Sivananda Satgurudev, which was at once vivifying, vital and full of a power other than earthly. They all felt in their hearts that when the divine Master's helping hand guided them their spiritual quest would surely be crowned with success and ultimate fruition. As they gazed upon him during the concluding Satsang that night his thought was in their minds and they bowed down at His Feet in reverence and in worshipful adoration.

Among those who attended this divine conference and Sadhana were the following devotees:—

Mrs. Gitta Dittmann of Bonn, Germany, Mrs. (Dr.) Lakshmi Mirchandani from New Delhi, Uurto Iris, writer from Finland, Leonora E. Rego, San Jaun, Sri Bhagawan Dassji and Mr. Puri from Delhi, Mr. Troja from Trinidad, Varavara Narsingha Rao and Party from Hyderabad, Stuart Jackson, New Zealand, Mr. Gupta and family, Sri Balwant H. Bhatt, Gujarat, Mr. and Mrs. Ratilal Patel from Kenya, Sri Pushpa and Anandmohini Anandji and Sri Narang and family from Dehra Dun and others. We pay homage in thankfulness to the Almighty and to Sri Gurudev for affording us this rare and peerless occasion for spiritual exercises, prayer, God thought and reminding ourselves of the

lofty purpose and goal of this precious human birth.

Om Shantih, Shantih, Shantih.

Celebrations

SRI RAMANAVAMI:—One of the greatest days of holy worship, the Sri Ramanavami day dawned on 29th March. The Ashram had commenced this Vrata nine days ahead from the 21st itself on which date the nine days' JAPA YAJNA was started. All Sadhaks present at Ananda Kutir took part in it and the Japa of the divine name of Rama was done daily and the Japa-Sankhya maintained. Rama-Nama-Sankirtan was done as a daily feature at the Satsang on all the nine nights during this "Navaka" period. Another feature of the Anushtan was a series of nine special discourses delivered in this period dealing with various topics in the Ramayana and the great and immortal Ideals presented therein. Upon the holy Navami day this nine days' observance culminated in the auspicious and joyous celebrations at the Sri Viswanath Mandir. The temple was beautifully decorated with green-leaf festoons and two plantain trees adorned the frontage in the traditional way. The interior was decorated and the deity shown radiant in beautiful attire. Immediately after the routine daily morning Puja at the Mandir all the Sadhaks gathered for the special programme as already mentioned in the above detailed conference report. After the Sankirtan, discourse, Bhajan and Ramayan Paath the Mahapuja was offered to Lord Rama and Mother Janaki and all the devotees partook of the holy Prasad and felt sanctified and blessed. The special sacred Maha-Prasad has been sent to the donor of the Murtis of Rama, Sita, Lakshmana and Hanuman, namely Sri Hiralal Mehtaji of Bombay and his devout family as also to those other devotees who had contributed towards the celebration or had requested for the Prasad.

Pada Pooja to Sri Gurudev

Sri B. Sita Bai of Delhi who had donated for the March 8th monthly Birthdate of Gurudev Sivanandaji Maharaj herself came from Delhi to be personally here on the auspicious day and offer homage to Swamiji Maharaj. Arrangements were made for a Pada-Puja as per her desire and in the forenoon when Sri Gurudev returned from office to his Kutir the devotees accompanied his holiness and witnessed the devout worship of the Master offered with great Bhav by this silent and sincere Bhakta who is devoting herself to the task of spreading the ideals of divine living.

Dharma and spiritual life amongst the women-folk of present-day India.

During the third week of the month another devotee had Pada-Puja offered to Gurudev through his son. He is Sri Durga Saran Lal Vanprasthi, Zamindar of Hasua in Bihar and a great devotee of Gurudev and His Mission. He has established a Sivananda Ashram at holy Rajgir sanctified by the feet of Lord Buddha. His son Shyam Saran Lal and his young wife offered the Pada-Puja and received the blessings of Swamiji Maharaj for which they had come to the Ashram.

Sri Natvarlal Jaghirdar of Kanpith, Surat likewise offered Pada-Puja in company with his entire family and sought Gurudev's blessings.

Upon the auspicious Sri Ramanavami day Vravaras Narsingha Rao & his party from Hyderabad did a beautiful Pada-Puja to Gurudev.

Discourses and Musical Performances, Etc.

Sri Chembai Vaidyanatha Bhagawatar, the famous singer of South India visited the Ashram with his music party on 16th March to pay his respects to Swamiji Maharaj and to receive His blessings. The Bhagawatar had the same week received the PADMA BHUSHAN award from the President of India, the venerable Babu Rajendra Prasad at the capital and had immediately journeyed to Ananda Kutir to offer homage with his music to his holiness. A performance was arranged to hear his great music and was highly appreciated by Gurudev as also, the assembled devotees.

The famous Vidwan Narayana Iyengar, the Gotu-Vadyam expert of Mysore Durbar stayed at the Ashram for a fortnight and treated the Satsang gatherings with his wonderful performance upon this difficult instrument which he handles with a rare mastery to produce exquisite melody. He was ably assisted by his precocious little daughter Gayatri whom he has trained very remarkably. Sri Narayan Iyengar's unique music kept the audience in bliss and elicited much admiration from all who had the good fortune of enjoying his music.

Swamiji Conferred the Titles of Gayaka Sarva-bhauma on Sri Bhagavatar and Gottu Vadya Samrat on Sri Iyengar.

Lecture on Bee-Keeping by An Expert

Sri S.K. Kollapur, Apiary Organizer, Govt. of India accompanied by his assistant Mr. N.S. Pandit Regional organizer visited the Ashram. During his stay Sri Kollapur gave a very interesting lecture with demonstration on the principles of Bee-keeping in Theory and Practice.

Swamiji Maharaj evinced much interest in the subject. Sri Kollapur is an expert with long years of intimate experience in the apiary line.

Symposium of World Faiths

On the 6th March a special symposium of faiths was held during the occasion of the visit of a batch of foreign health experts from different countries of the W.H.O. Select lectures were given by some of the professors of the Yoga-Vedanta Forest University upon the basic tenets of the religious system of the world and their essential synthesis. The visitors were from Japan, Egypt, Iran and Switzerland. There was an amusing sidelight to their visit on that day in as much as it happened to be the 'colourful' HOLI festival and some of the batch got a generous coating of colour from the many-hues powders that were in abundant profusion that day.

Farewell Function to M. Levien

Gurudev's devoted disciple Sri Michael Levien from Pretoria, South Africa left for home on the 30th March and so a farewell function was arranged on the 27th night during the Satsang. He was felicitated by Sri Gurudev as also his brother disciples at His Holiness' feet. Several speakers paid heartfelt tribute to this ideal Sadhak whose life at the Ashram was one of the most exemplary type. He received Sannyasa Diksha from Gurudev while he was here and shone as an earnest seeker, a sincere aspirant and a keen Sadhak. He was given the name of Swami Brahmananda Saraswati. Mr. Levien was here for four months. Gurudev bestowed His choicest blessings upon this silent and zealous spiritual worker and said that greater work will open up for him in the future. This brother is the organiser of the Menlo Park branch of the Divine Life Society at Pretoria.

Received by Gurudev

The well-known religious leader and great Bhaktha Sri Jayadayaal Goyandkaji of Gita Press Satsang came to have Darshan and Gurudev received the venerated visitor at the Kutir. After kind mutual inquiries about health seth Jayadayaalji earnestly requested Swamiji Maharaj to grace the Gita Bhawan Satsang on some day when thousand of devotees would get the chance of his Darshan and blessings. Gurudev while expressing his inability in this matter complimented the Bhagatji on the great progress of the Gita Bhawan Satsang and Prachar activities.

Sri Pyarelal Aggarwalji, I.T. Commissioner, U.P., Sri Satnam Singh Hitkari, Asst. Commi-

ssioner and other officials were received at the Ashram by his holiness by previous appointment and were present at a Satsang arranged for them. They very keenly appreciated the classical music, the spiritual discourse and the kirtans and felt happy to receive the blessings of Swamiji Maharaj. After their lunch they also spent some more time listening to devotional music and Bhajans before they departed with spiritual uplift in their hearts.

The Defence Secretary Sri Pulla Reddyji was received by Sri Gurudev at the Kutir where Sri Reddyji was welcomed by Swamiji Maharaj. The visitor was affectionately entertained by his holiness whom he had met previously. He left after a talk and obtaining the blessings of Gurudev.

Visiting Sadhaks and Devotees

Among visitors to the Ashram during the month of March were:—

Justice Kamla Sahai (Patna), Dr. Rezziano, the Swiss Ambassador, Osvaldo C. Polce, Charge d'affaires for Argentine, Dr. Therese Brosse (Paris), K. S. G. Haja Sharaff, M.L.A. and S. Osman Ali Khan, M.P. from Madras, Dr. Pagnis and Sri R. L. Darubawala (Bombay), S.M. Betrubet, Dr. M. L. Bahl, M.B.B.S., D.P.H. (Lond.), Sri Natvarlal Jaghirdar (Surat), Mr. Amte, the well-known leprosy worker and a great philanthropist (Warora), Mrs. Vellodi, Lila Vlachou (Greece) and Sadhu Sunya (Almora), party of officials from American Embassy (Delhi).

Dr. Vishwanathan of W.H.O. (Delhi), James W. Wright (Geneva), Chamseddine M. H. Mofdi (Iran), Musuhisa TSUKAMOTO (Japan), Masehiro Ogaki (University of Osaka—Japan), Kazuo Yasutomi (National Institute of Health—Tokyo—Japan), Sumio Nagasawa (Kyoto University, Japan), Purnendu Sen (School of Tropical Medicine—Calcutta) and Mohyeddin A. Farid (Egypt), Mrs. Gitta Dittmann, wife of German Ambassador at Hong Kong, Leonora E. Rego (Puerto Rico). The last two are at present staying at the Ashram for Yoga studies.

P. I. Subramaniam of the I.A.F., Sri Satya Bhola, Army Psychiatrist (Meerut Cantt.), Sq. Leader Somasekaran (Delhi), Sq. Leader V. N. S. Murty and family (Delhi), Capt. T. A. Venkateswaran, School of Artillery (Deolali), Maj. Srinivasan of Air India (Delhi), Col. A. N. and R. N. Chopra (Kashmir), A. K. Chatterjee, I.A.F. (Agra), Lt. D. R. Rampal (Roorkee), P. V. Sapre, Officer Cadet, NDA. (Dehra Dun), Dr. Saroj Parekh (Bombay), Sri V. P. Nair, D.I.G. Police, (Kerala State), Sri G. S. N. Moorthyji, Organiser of

D.L.S., Kharagpur, B. L. Sharmaji, Engineer (Himachal), B. R. Garudachar, Elec. Eng., Kolar Fields (Mysore), Dr. Kedarnath, L.R. C.P. & S. (Edn. Glas.), Sri S. D. Shroff, Retd. Eng. of Delhi, Sri Brij Beharilal Kapoor (Barielly).

Sivananda's 10 Gebote

1. Uebe Wahrhaftigkeit, Gewaltlosigkeit und Keuschheit.
2. Sei gut und tue Gutes.
3. Sei tolerant; ertrage Beleidigungen; ertrage Krankheiten.
4. Sei gutig gegen alle.
5. Diene allen; diene dem Herrn in allen und allem; liebe alle.
6. Teile mit den andern, was Du hast.
7. Gib, reinige Dich, meditiere, verwirkliche.
8. Denke richtig und handle recht.
9. Erblicke das Eine Selbst in allen, erblicke Gott in jedem Antlitz.
10. Fühle "ICH BIN das alles durchdringende UNSTERBLICHE SELBST".

Edeistein Der Gita

1. Dieses Selbst kann weder zerschnitten, verbrannt, durchnasst, noch ausgetrocknet werden. Es durchdringt alles, es ist ewig, stetig, unbeweglich und war da von alters her.

2. Du hast nur das Anrecht auf Arbeit, aber nie auf deren Früchte; weder darf das Resultat oder der Lohn der Beweggrund Deines Handelns, noch sollst Du der Untätigkeit verhaftet sein.

3. Nur der Mensch, der sich im Zügel hält, und dessen Sinne von der Anziehung und Abstossung der Erscheinungswelt frei geworden sind, gelangt zum Frieden.

4. Ich bin leicht erreichbar für den immer standhaftes Jogy, der fortwährend und taglich Meiner und keines Anderen gedenkt.

5. Was immer Du tust, was immer Du issest, was immer Du als Opfer darbringst, was immer Du an Kasteiungen durchfuhrst, O Kaunteya, biete MIR als Gabe dar!

6. Darjenige, der Freund und Feind gleich begnügt, der in Ehre und Unehre, Hitze und Kalte, Freude und Schmerz, der Selbe bleibt, der frei von Bindungen ist, dem Kritik und Lob dasselbe bedeutet, der still und mit allem zufrieden, heimatlos, unentwegt—standhaft und voller Hingabe ist, diesen Menschen habe ICH lieb.

7. Mit Handen und Füssen gegenwartig, mit Augen, Kopfen und Mundern alluberal—so existiert ER in dieser Welt, sie alle in Sich schliessend.

A LANDMARK IN GURU-ARADHANA

(Sahasranama Stotra to Guru Deva)

The Rev. Swami Jnanananda has put the spiritual fraternity of our Divine Master SIVANANDA'S disciples under a deep debt of gratitude by producing this hymn of a thousand names in devout adoration of Satguru Sivananda Bhagawan. Guru-Aradhana or worship of the spiritual master is one of the most important and indispensable of spiritual exercise for the seeker's progress and evolution.

In having given us this beautiful composition H.H. Sri Swami Jnananandaji has now given us an inspiring medium of worship along the time honoured Sastric traditional lines. Such is the rare merit and the high standard of this truly inspired original Sanskrit work that it is not at all surprising that the following opinion is expressed by a learned scholar in his critique of the above Sahasranama Stotram :

SIVANANDA SAHASRANAMA STOTRAM

(By Vidyabhaskara, Prof. M. Ramakrishna Bhat, M.A.)

A Critique

.....We eulogise and invoke HIM (God) to just cleanse our mind of all its dross like lust, anger and greed, to cast off its egoism and pride and to make it as still as the surface of a lake without ripples, where alone a steady reflection of the Sun is seen. God helps man in his spiritual path taking the form of an ideal man who is called Guru. This term is extremely significant and is untranslatable like the word Dharma. Devotees and aspirants make no distinction between God, the Unmanifest, and God, the Manifest i.e. Guru. In this context we have to remember what the Lord Himself says in the Bhagavadgita,

यथजानन्ति मां मूढा मानुषीं तनुमाश्रितं

परं भावमजानन्तो मम भूतमहेश्वरम्

Similarly some people speak ill or deride great spiritual savants because of their physical sheaths, as Kalidasa says,

अलोकसामान्यमचिन्त्यहेतुकं

द्विषन्ति मन्दाश्चरितं महात्मनाम्

The Bhakta attains spiritual progress by following the precepts of his Ishta Devata i.e. Guru. Sri Purandaradasa sings to the effect, "Guruvina gulaamanaaguva tanaka dorakadanna Mukti," which means "My dear brother, unless and until you become a slave of your Guru, you cannot hope to attain salvation or emancipation." So the disciple sits in His holy presence, listens to His nectar-like words and lastly worships Him as God-incarnate. There is nothing wrong or unnatural in this process. To help one in this process of attuning oneself the Divine Presence viz. Guru, one must perforce have recourse to such aids as Stotras, psalms and praises, hymns, thousand names, pictures, temples etc.

His Holiness Swami Sivananda Saraswati, a

great Yogin and Brahmajnanin, who is guiding thousands of aspiring souls all the world over by his holy thoughts and words, spoken and written, is considered by his devotees as an embodiment of the Supreme who is beyond the reach of both mind and intellect. Hence it is in the fitness of things that devotees should be anxious to pay their sincere homage and worship in all possible ways open to them. With a view to helping the spiritual cravings of such devotees and satisfying his own inner urge Sri Swami Jnanananda Saraswati, a devout soul serving his Great Master at the Sivananda Ashram, has poured out his soul's prayers in ecstatic and rhythmic language which is at once chaste and dignified as well as melodious. The verses flow smoothly producing a jingling assonance on the reader's ears like the stream of the Ganges which flows near the sage's Ashram. The author has brought out in ringing terms the lofty virtues and ideals of the Saint-Seer of Ananda Kutir in this Rosary of thousand Gems or Names. The poet's mastery of the Sanskrit language and its metrical subtleties is admirable. The composition is simple and easy for being committed to memory. The learned author has not only enriched Sanskrit literature but has rendered a signal service to the vast family of devotees of Swami Sivananda Maharaj spread over the entire world. Let us hope that this gifted author will give us the fruits of his scholarship and poetic genius in an increasing measure as time passes. We may, however, be permitted in this connection to make a humble suggestion that in the next edition the usual preliminaries of Sahasranamastotras such as the Anganyasa, Karanyasa and Dhyana may be incorporated in this also, so that it may become complete in every detail and be source of inspiration and guidance to other devotees, both present and future.

SAGE SIVA FELICITATES NOBLE FRIEND

[In Gen. Cariappa we have a noble upholder of the Ideals of integrity, moral rectitude, devotion to duty and Truth and Spirit of service. These great qualities have endeared him to Gurudev Sri Sivananda. Ever since they first met in 1950 there has grown up between them a bond of mutual regard, affection and high esteem coupled with goodwill and understanding due to the common views they share regarding moral and ethical questions and their supreme devotion to the lofty ideals of individual character, conduct and purity in life. This simple-living and high-thinking General with his practical insight saw with appreciation the far-reaching nature of his holiness' ethical-spiritual work and spontaneously befriended Swamiji's Divine Life mission of reviving Dharma dynamically and regenerating the forces of moral living and brotherhood and Seva. Giving the lie to the popular notion (that is a misconception) that soldiers are rough and hardened men who care little for higher things like idealistic life and religion this great son of modern India has shown the keenest interest in the moral regeneration and uplift of the peoples of this nation and the world at large. Thus this recent leader of the Indian forces has extended a willing hand in the lofty divine work of the saintly world spiritual leader Gurudev Sivananda. The following is the latter's appreciation of the noble General. —Editor.]

GOD BLESS GEN. CARIAPPA

Apart from a rapid succession of brilliant military distinctions that crowned the abilities, the bearing and the services of the most remarkable personality that General K.M. Cariappa is, there is to his sweet character and a sweeter temperament, a side of spirituality, an aspect of dedicated service, a phase of love and a spirit of sacrifice that have to be specially recognized on this



happy occasion of his birthday, and given the great admiration they eminently deserve. The splendid enthusiasm the adorable General had evidenced in the cause of the spread of Divine Life in the dissemination of a knowledge of Indian Ideals and Culture, particularly when he was the H. Commissioner for India in Australia, revealed the potentialities he bears,

and the readiness with which he would bring them into active operation. The good he has done in his own way, the light that he has spread, the genuine philanthropic inclination that are active in him, the uncompromising spiritual aspiration that had always sought an expression in him, the distinguishing or rather distinctive services he had been so good enough to have rendered for the furtherance of the aims of the Divine Life Society and for circulation of the publications of the Forest University, the love he manifests for the integral personality development and progress of the younger generations, his keen interest in imparting moral training to the youth, and the broad vision that forms the privileged characteristic of his most cultured mind,—all these excellences should be individually drawn attention to, paid a glowing tribute, and their illustriousness should constitute for our National leaders, an example that evokes diligent emulation. On this occasion of delight I offer my heart-felt prayers to the Almighty Lord to shower His Choicest Blessings upon General Cariappa, and bless him with health, long life, peace, strength, happiness, prosperity, and Kaivalya Moksha!

SPECIAL ANNOUNCEMENT

The auspicious BIRTHDAY of Sri Swami Hridayananda (the Rev. Mother Dr. Chellammaji) who is the noble Surgeon In-charge of the Sivananda Eye Hospital and personally looks to the medical Seva of Sri Gurudev, will be celebrated with joy and reverence due to this dedicated soul who exemplifies loftiest renunciation, great aspiration and supreme Guru-Bhakti. It has been decided to bring out a special Souvenir on the occasion of her Birthday. Articles from such readers who know the holy and saintly Swami Hridayanandaji will be welcome for inclusion in the Souvenir. We request your goodness to please send it at your earliest.

*Secretary, Birthday Souvenir,
Divine Life Society.*